

Appendix 1

Set of propositions

1. The factors that led to the restructuring can be best explained in terms of four interlinking forces, namely: the introduction of new ideas; the pressure of competing interests; changes in the habitat; and the tendency of institutions to destroy themselves (Hood, 1994).
2. The restructuring process is based on a top down strategy of change, which might have short-term benefits, especially for the financial viability of the schools, but is likely to impact negatively on the sustainability of the reform and its educational benefits.
3. The restructuring process is based on an inherent tension between the commitment to market forces and the attachment to conservative and fundamentalist forces. This is likely to impact negatively on the coherence of the restructuring process.
4. Market-led reforms are likely to conflict with traditional culture and values in religiously based community schools.
 - a. Marketization is likely to shift the emphasis in school culture and operations from community and shared needs, to the commodification of schools' produces and services.
 - b. Marketisation of schools shifts the emphasis from the needs of the consumers, to competition with other schools. Thus the schools are likely to become 'institution responsive' instead of 'customer responsive'.
 - c. Marketisation is likely to exacerbate the contradictory value system that exists within the curriculum of community schools: individualism, competition and performativity alongside values of collegiality, community and shared progress.
5. The marketisation of Jewish community schools inevitably generates role and value conflicts amongst stakeholders, which is likely to impact negatively on the restructuring process.
 - a. Marketisation of schools inevitably generates role and value conflicts within a stakeholder group (e.g. teachers), which is likely to impact negatively on the restructuring process.
 - b. Market-driven discourses and practices create divergent responses among various stakeholders: e.g. teachers resist and struggle to adapt to the new managerial culture, while parents accept, even celebrate, the emphasis on efficiency, effectiveness and performance-based pedagogies. This is likely to impact negatively on the restructuring process.
6. The restructuring of Jewish community schools – with its emphasis on strong management, efficiency, decentralisation and marketing – is best explained in terms of new managerialism.

Appendix 2

Data collection instruments

Table of contents:

Interview schedule A – Teachers

Interview schedule B – Parents

Interview schedule C – Managers

Interview schedule D – Lay leaders

Interview schedule E – Community leaders

INTERVIEW SCHEDULE A - TEACHERS

Teacher name:

School:

Gender:

Age:

How many years have you been teaching?

How many years at the school?

What grade(s) do you teach?

What subject(s) do you teach?

Do you have additional roles in the school?

1. What is your understanding of the restructuring?
 - a. Why did the restructuring occur?
 - b. How did you hear about the restructuring? (When? Where?)
 - c. What role did you play in the restructuring?
 - d. What are the outcomes to date?
 - e. Do you think that these outcomes will be sustained?

2. What is your opinion about the restructuring?
 - a. What were your expectations with respect to the restructuring?
 - b. What were your concerns with respect to the restructuring?
 - c. What do you think about the process of the restructuring?
 - d. What do you think are the major challenges facing the restructuring process?

3. How has the restructuring affected ...
 - a. your work as a teacher?
 - i. your teaching load?
 - ii. your teaching methods?
 - iii. the content of your teaching?
 - iv. your motivation?
 - v. Are you expected to fulfil any additional roles as a result of the restructuring? (e.g. marketing, administration)
 - i. Were you participating in any professional development since the restructuring?
 - vi. Union affiliation.
 - b. you personally?
 - c. the ethos of the schools?
 - d. the school's image in the community?
 - e. the schools' finance?
 - f. the religious base of the schools?
 - g. the community services that the schools provide?
 - i. Fee assistance programme?
 - ii. Remedial education?
 - iii. Social services?
 - iv. Outreach programmes?
 - h. your pupils?
 - i. the curriculum?

4. How has the relationship changed since the restructuring between you and ...
 - a. your colleagues?
 - i. When and where does the staff meet? For what purpose?
 - ii. How would you describe the relationship between you and your colleagues...

1. on a social level
 2. on the professional level.
 - b. the parents?
 - i. Individual parent
 - ii. PTA and active parents
 - c. the school principal?
 - d. your HOD?
 - e. the Board?
 - f. the CEO?
5. Can you direct me to another teacher who might disagree with you?

INTERVIEW SCHEDULE B - PARENTS

Parent name:

School:

Gender: Age:

Children's grades:

How many years have you been involved with the schools?

What made you be involved?

1. What is your understanding of the restructuring?
 - a. Why did the restructuring occur?
 - b. How did you hear about the restructuring? (When? Where?)
 - c. What role did you play in the restructuring?
 - d. What are the outcomes to date?
 - e. Do you think that these outcomes will be sustained?

2. What is your opinion about the restructuring?
 - a. What were your expectations with respect to the restructuring?
 - b. What were your concerns with respect to the restructuring?
 - c. What do you think about the process of the restructuring?
 - d. What do you think are the major challenges facing the restructuring process?

3. How has the restructuring affected...
 - a. you as a parent?
 - b. your role in the school?
 - i. Should parents have a voice?
 - ii. What are the main issues debated in the PTA meetings?
 - iii. What are the limitations of parents' involvement in the schools?
 - c. your child?
 - d. the ethos of the schools?
 - e. The school's image in the community?
 - f. the community services that the schools provide?
 - i. fee assistance programme?
 - ii. remedial education?
 - iii. social services?
 - iv. outreach programmes?
 - g. the religious base of the schools?
 - h. the teachers in the schools?
 - i. the schools' finance?

4. How has the relationship changed since the restructuring between you and ...
 - a. other parents?
 - b. other PTA members?
 - c. the teachers?
 - d. the principal?
 - e. the Board?

5. Can you direct me to another parent on the PTA who might disagree with you?

INTERVIEW SCHEDULE C - MANAGERS

Name:

School:

Gender:

Age

How many years have you been teaching?

How many years at the school?

What was your career path?

What are your roles in the school?

1. What is your understanding of the restructuring?
 - a. Why did the restructuring occur?
 - b. How did you hear about the restructuring? (When? Where?)
 - c. What role did you play in the restructuring?
 - d. What are the outcomes to date?
 - e. Do you think that these outcomes will be sustained?

2. What is your opinion about the restructuring?
 - a. What were your expectations with respect to the restructuring?
 - b. What were your concerns with respect to the restructuring?
 - c. What do you think about the process of the restructuring?
 - d. What do you think are the major challenges facing the restructuring process?

3. How has the restructuring affected...
 - a. you as a principal /deputy/HOD?
 - i. your workload?
 - ii. Do you have additional roles as a result of the restructuring? Instructional? Marketing? Administration?
 - iii. your motivation?
 - iv. Were you participating in any professional development since the restructuring?
 - b. you personally?
 - c. the teachers in the schools?
 - d. the ethos of the schools?
 - e. the school's image in the community?
 - f. the community services that the schools provide?
 - i. fee assistance programme?
 - ii. remedial education?
 - iii. social services?
 - g. the outreach programmes?
 - h. the schools' finance?
 - i. on the religious base of the schools?
 - j. the curriculum?
 - k. the pupils?
 - l. The parents?

4. How has the relationship changed since the restructuring between you and ...
 - a. your colleagues?
 - i. When and where do the management meet? For what purpose?
 - ii. When and where do you meet with managers from other schools? For what purpose?
 - b. the teachers?

- c. the parents?
 - i. Individual parent
 - ii. Active parents – member of the PTA
 - d. the CEO
 - e. the Board?
5. Can you give me 5 names of teachers that represent different age group, different experiences and different attitudes towards the restructuring?

INTERVIEW SCHEDULE D - LAY LEADERS

Name:

How would you describe your involvement with the schools?

What made you be involved?

1. What is your understanding of the restructuring process?
2. What is your opinion about the restructuring?
 - a. Why did the restructuring occur?
 - b. What were your expectations with respect to the restructuring?
 - c. What were your concerns with respect to the restructuring?
 - d. What are the outcomes so far?
3. What do you see as the long-term goals of the restructuring?
4. What do you see as the short-term goals of the restructuring?
5. What do you see as the major possibilities or opportunities for the successful implementation and sustainability of the restructuring?
6. What do you see as the major limitations or constraints with regard to the implementation and sustainability of the restructuring?
7. How has the restructuring affected...
 - a. the schools' finance?
 - b. the ethos of the schools?
 - c. the school's image in the community?
 - d. the community services that the schools provide?
 - i. fee assistance programme?
 - ii. remedial education?
 - iii. social services?
 - iv. outreach programmes?
 - e. the religious base of the schools?
 - f. the curriculum?
 - g. the teachers?
 - h. the pupils?
 - i. the parents?
 - j. the principals?
8. How would you describe the relationship between you and ...
 - a. the parents.
 - b. the principals.
 - c. the HODs?
 - d. the members of the Executive.
 - e. the community leaders and donors.

INTERVIEW SCHEDULE E – COMMUNITY LEADERS
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Name:

How would you describe your involvement with the schools?

What made you be involved?

1. What is your understanding of the restructuring process?
2. What is your opinion about the restructuring?
 - a. Why did the restructuring occur?
 - b. What were your expectations with respect to the restructuring?
 - c. What were your concerns with respect to the restructuring?
 - d. What are the outcomes so far?
3. What role did you play in the restructuring?
4. What do you see as the long-term goals of the restructuring?
5. What do you see as the short-term goals of the restructuring?
6. What do you see as the major possibilities or opportunities for the successful implementation and sustainability of the restructuring?
7. What do you see as the major limitations or constraints with regard to the implementation sustainability of the restructuring?
8. Are you aware of how has the restructuring affected ...
 - a. the schools' finance?
 - b. the ethos of the schools?
 - c. the school's image in the community?
 - d. the religious base of the schools?
 - e. the community services that the schools provide?
 - i. fee assistance programme?
 - ii. remedial education?
 - iii. social services?
 - iv. outreach programmes?
9. How has your involvement in the schools changed since the restructuring?

Appendix 3

Letters to interviewees

Chaya Herman
P.O. Box 650459
Benmore 2010

Date ...

Dear

I am a Doctoral candidate at the University of Pretoria in the Department of Education Management and Policy Studies, led by the Dean of the faculty, Professor Jonathan Jansen. My main research interest is educational change at individual and institutional level. The research is conducted in the specific context of Jewish education with focus on the restructuring process.

It would be greatly appreciated if I could enlist your support for this research and if you would be willing to grant me an interview, sharing your insights with regard to Jewish education. Your participation is completely voluntary. With your permission, I will make an audiotape of the interview for the purposes of getting the most accurate and completed record. The interview will take approximately one and a half hours.

The research is under the scrutiny of rigorous academic safeguards to ensure discretion and the protection of individual privacy. Therefore:

1. Anonymity and confidentiality will be maintained at all time. Your name will not be mentioned in any other interviews or in the report. You will be identified by code or by position, e.g. principal, teacher, parent.
2. Data (tapes and transcripts) will be analysed by myself, and after being held for a prescribed length of time for reanalysis, will be destroyed. This will apply to any written documents that you will be able to produce for the research.
3. Should you wish, you will receive a copy of the transcription of the interview so you can check and change any information that you have provided.
4. You may, at any time, request the tape recorder to be switched off. You may also refuse to answer any questions during the interview.

With your permission, I would like to follow this letter with a phone call to make an appointment to meet with you at your convenience. If you foresee any difficulties, you may contact me at 011 - 884 1787 or 082 - 375 6574.

Sincerely,

Chaya Herman

Chaya Herman
P.O. Box 650459
Benmore 2010

Date ...

Letter of commitment

Thank you for your willingness to assist with my study of the change in Jewish education in South Africa. This study is conducted for the purpose of a PhD degree at the University of Pretoria, the Department of Education Management and Policy Studies led by the Dean of the faculty, Professor Jonathan Jansen. It will be available through the University of Pretoria to study participants and other interested persons.

Your participation is completely voluntary. With your permission, I will make an audiotape of the interview for the purposes of getting the most accurate and completed record.

The study is under the scrutiny of rigorous academic safeguards to ensure discretion and the protection of individual privacy. Therefore:

1. Anonymity and confidentiality will be maintained at all time. Your name will not be mentioned in any other interviews or in the report. You will be identified by code or by position, e.g. principal, teacher.
2. Data (tapes and transcripts) will be analysed by myself, and after being held for a prescribed length of time for reanalysis, will be destroyed. This will apply to any written documents that you will be able to produce for the research.
3. Should you wish, you will receive a copy of the transcription of the interview so you can check and change any information that you have provided.
4. You may, at any time, request the tape recorder to be switched off. You may also refuse to answer any questions during the interview.
5. You may keep a copy of this letter for your records.

Thank you again for your cooperation,
Sincerely,

Chaya Herman
.....

I have read the information above and have chosen to participate in this study.

I give my permission for the interview to be tape-recorded.

I would like to receive the interview's transcription: yes / no

Signature: _____

Date: _____

Chaya Herman
P.O. Box 650459
Benmore 2010
(h) 011 884 1787
© 082 375 6574

Date ...

Dear

Thank you for your assistance with my doctoral study of the change in Jewish Education in South Africa. I appreciate your willingness to take time out of your schedule for our interview. Your insights about the restructuring are most helpful.

I have enclosed the transcription of our interview. Should you wish to change any information feel free to contact me at any time.

Sincerely,

Chaya Herman

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Glossary¹

Aliya – Ascent to the Land of Israel. The concept originated when the tribes of Israel journeyed upwards (geographically speaking) to the Land of Israel from low-lying Egypt. It later applied to journeys from any country to Israel, whether for pilgrimage or permanent settlement.

Bat-Mitzvah – Literally, daughter of the commandment. An adult female Jew is obligated to perform the commandments, hence a ceremony on the occasion of a girl's reaching her majority (twelve or thirteen years old). The concept of a ceremony was introduced by the Reform movement in the 19th century and only later begun to appear in some Orthodox circles, but not among the Ultra Orthodox. In the Orthodox tradition the ceremony is held either at home or in a synagogue hall. Usually the *Bat-Mitzvah* ceremony is held for groups of girls at the same time. In Reform temples the girl may read from the *Torah* and address the congregation, similar to that of a boy's *Bar-Mitzvah* ceremony.

Day of Atonement (Yom Kippur) – The most solemn occasion of the Jewish calendar. It is believed that on Yom Kippur the fate of every individual is sealed. An unfavourable decree can be averted by repentance, prayer and charity.

Dinim – Religious laws.

Gemara – The usual designation for the commentary and discussions on the *Mishna*.

Hallacha – A term used to indicate a definitive ruling in any particular area of Jewish law.

Mishna – The Oral law which was compiled circa 200 ce and which serves as the foundation text for Talmudic law and tradition.

Mitnagdim – Literally, the opponents, were those who opposed the *Chassidim*. They were traditional Jews who maintained the aristocracy of *Torah* learning. Their leader was the Gaon Elijah from Villna (*Hag'ra*), and most of his followers were from Lithuania.

Orthodoxy – The modern designation for the traditional section of Jewry that maintains the *Hallachic* way of life based on a divinely ordained *Torah*. The term was first applied in the 19th century by Reform Jews to describe those who remained rigidly faithful to traditional Judaism. Orthodoxy is widely

¹ Definitions were mostly taken from Werblowsky, R.J. and Wigoder, G. (eds). (1997). *The Oxford Dictionary of the Jewish Religion*, Oxford University Press.

diversified (e.g. *Chassidic* and *Mitnagdim*, Jews following *Ashkenazi* and *Sephardi* rites, etc). All Orthodox Jews are united in their belief in the historical event of revelation at Sinai; in their acceptance of the Divine law in its written and oral forms, and in their acknowledgement of the authority of duly qualified rabbis. Orthodoxy has exhibited reluctance to cooperate with non-Orthodox groups in religious matter, and they do not recognise marriages, divorces and conversions carried out by non-Orthodox rabbis. Orthodox Jews currently constitute a minority among the various Jewish denominations. Most followers are centrist Orthodox (in Israel they are referred to as *Dati*. There are also those who identify themselves as *Masorati* (traditional) and who abide by some of the religious and ritual restrictions but not others. A significant minority is the *Charedim* (mostly *Chassidim* but also from the *Mitnagdim* tradition).

Reform Judaism (Progressive Judaism) – This religious movement advocates the modification of the Orthodox tradition in conforming to the exigencies of contemporary life and thought. The essential difference between Orthodox and Reform revolves around the authority of the *Hallacha*; whereas Orthodoxy maintains the divine authority of the *Hallacha*, Reform Judaism subjects religious laws and customs to human judgement and thus maintains the right to adapt and change Jewish tradition to make it more relevant to each generation. By the 1990s, the Reform movement claimed to be the largest of the Jewish religious movements in North America.

Shtibls – These are small, independent congregations. They are not linked to the main synagogues and cater to the more observant sectors in the community.

Talmud – The *Mishna* together with the *Gemara* comprise the *Talmud*; that is, the collected teachings of the major Jewish scholars who flourished between 200 and 500 ce.

Torah – This term applies both to the entire corpus of sacred literature and to the first section of the Hebrew bible, that is, the *Chummash* or the “Five Books of Moses”.

Ultra Orthodoxy (Charedim) – Literally, “God trembling” or “God fearing”. This term is commonly reserved for those Orthodox Jews who claim not to make any compromises with contemporary secular culture. The *charedim* are divided into different groups. As they seek to defend traditional Judaism from

erosion they separate themselves from outsiders, especially from secular Jews, and prefer to speak Yiddish. The Ultra Orthodox community strives to expand the scope of *Hallacha* to include the public as well as the private realm. It welcomes the imposition of greater restrictions and hardships. It elaborates on details of the law, such as the modesty of women's dress; women are required to wear sleeves which cover their elbows, while the hemline must cover their knees.

Yeshiva – The oldest institution for higher learning in Judaism, primarily devoted to study of the *Talmud*.